THE TENTH DAY.

22nd February 1913.

SUBJECTS.

The Assembly met again at 12 Noon, on Saturday, the 22nd February 1913.

141. The desirability of declaring Fridays as holidays for Mahomedans.

Mr. K. Mytheen Pillai (Member, Nominated) said that representations were made at the eighth session of the Assembly that the Mahomedans might be exempted from attending Courts on Friday; but no favourable reply was given by the Government. Friday was to the Mahomedans as much a Sabbath day as Sunday to the Christians. As the guardian of the religions of the State, the Government was bound to respect the feelings of the Mahomedans in having to attend the Courts on Fridays. Separate applications had now to be made on each occasion for the adjournment of cases posted for Fridays. That involved much hardship to the Mahomedans. It was his impression that there was an order of the Government allowing the Mahomedans holiday on Fridays till 2 P. M. consequent on the representations of his father at the fifth session of the Assembly. The Member requested that Friday should be declared a holiday to the Mahomedans, at least till 2 P. M.

Dewan's reply.—The matter will be noted.

142. The need for preventing the slaughter of cattle.

Mr. K. G. Sesha Iyer, B. A. & B. L. (Member, Nominated) said that the subject was one that was brought up last year and it was then presented in its religious and agricultural aspects. The religious aspect was no doubt very important, though perhaps it might not appeal to very many people now. The importance of cattle for agriculture and industry could not be over-estimated, and in a State which was essentially agricultural, the subject must be one of supreme importance, and all that was necessary to promote the interests of agriculture must be done by the Government. He however did not intend to traverse those grounds again and proposed to present the subject from the standard of public health.

There was, of late, a large volume of expert opinion against meat-eating and those who had made the question their life study had come to the distinct conclusion that meat was deleterious. Dr. Robert Bell, an acknowledged authority on cancer, observed:—"It is a remarkable fact that the flesh of dead animals, when entering into the dietary, not only undergoes the most offensive form of decomposition and gives rise to the most noxious toxins but also promotes the retention of these within the colon and so favours their absorption; and yet the most erroneous impressions as to the wholesomeness and nutritive value of butcher's meat are prevalent". At the meeting of the British Medical Congress held at Sheffield in 1910, the

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question of the soldier's diet came under discussion and a large number of distinguished officers of the Royal Army Medical Corps pronounced it as their most definite opinion that meat was deleterious so far as soldiers were concerned. The same view was held by Dr. Blackbourne and Dr. Davis. Just about the same time an experiment was made in India at the Central Jail in Rajmundry by Dr. Macnamara, who took the bold step of substituting dhall for meat, and he reported, as the result of his experiments, that it was established that the percentage of illness and mortality in the jail was very much less than in the past years. In fact, it was admitted by all those that had seriously devoted their attention to the subject that the *practical* result of a non-flesh diet was that those who solely lived upon it were not only longer-lived and also retained a higher standard of health, but had in addition been capable of very much greater endurance than the flesh-eater. Dr. Pauchet of Amiens, a well-known European Professor of Surgery, repeatedly pointed out that many operations could be prevented by vegetarian diet and that, in cases of operations, the best results could be obtained by putting the patient on a vegetarian diet. Another remarkable testimony was afforded by Mademoiselle Toteyko, Professor of Physiolgy at the University of Brussels. While making a series of experiments on the action of alcohol and caffeine on the human organisations, she found that the average capacity for endurance of the vegetarian was thrice that of the meat-eater and she was so much convinced of the superiority of the vegetarian diet, that she at once became a vegetarian herself.

Apart from the advantages to be gained by avoiding meat-eating, there was also a positive danger resulting from eating meat. The opinions of Dr. Bell and of Dr. Haig went to show that flesh-eating was the prolific cause of that class of diseases known as uric acid diseases. Besides, the alarming increase of cancer was also attributed by some medical men to meat-eating. Another result of meat-eating that Doctors of Medicine had established was that it made a man unduly prone to alcoholism. The Member said that everybody knew the tragedies that drink had written across millions of homes and millions of lives, and it was also medically established that insanity might be traced to drinking.

If all the above evils were attendent on the practice of meat-eating, it was a question, for the serious consideration of the Government, in the interests of the public health, whether they should not do something by which the evil might be checked. Even a casual reference to the published literature on the subject would show the importance of the subject, and from the opinions of scientific medical men quoted by him, it would be evident that his proposal to prevent the slaughter of cattle was not based on mere sentiment. At present there was a natural propensity on the part of many people to prefer meat to vegetables. Yet it was the duty of a paternal Government to think for its people, so long as they would not themselves see the evils arising therefrom, and to devise some measure to prevent the continuance of the habit. In the same way as there were

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such useful organisations as the Society for the Prevention of Cruelty to Animals in every civilised country, so also it was necessary that a set of rules should be framed by which cruelty to human beings, even if they should court it, might be avoided. If therefore, by any such rules, meat could be made not very easy to get, it would not only more effectively prevent the animals from being killed, but would also save the people from unknowingly contracting the long array of diseases which meat-eating was subject to. Under such circumstances it would be logical to ask for meat-eating being stopped throughout the State. Yet, he would be satisfied for the present if the killing of such of the animals as were absolutely necessary for purposes of agriculture be prohibited, so that the breed of cattle might improve and the agriculturists might have the satisfaction that their cattle would always be available to them. Even in the Penal Code, here and in British India, a differential treatment was accorded to such animals as the buffalo, ox, cow and the like, and the killing or maiming them was punishable irrespective of their value, unlike other animals. It was a similar distinction that he asked for in dealing with the present subject. He thought that the measure proposed by him was necessary both on grounds of practical morality and practical utility (including agricultural needs of the State) and also in the interests of public health. In Northern India, cow-killing was made penal in most of the Hindu States. In the neighbouring State of Cochin also, that was all along the rule. He therefore requested that some steps might be taken in the direction suggested by him.

Deean's reply.—Noted.

143. The need for the free entertainment of qualified Ealavas in all the various departments of the State service.

Mr. N. Kumaran Asan (Member, Nominated) said that the grievances of the Ealavas in the matter of their free entertainment in the State service had been represented by the Ealava Members in successive sessions of the Assembly; but no satisfactory reply had been given by the Government. It was gratifying that the traditional State policy was being relaxed since 1083 M. E. in the matter of entertaining the Ealavas in the public service. It had also been declared in recent years that the Government had no objection to give them appointments. But one thing had to be remembered, and that was that, in their present condition, there were not many among them qualified to hold high offices, on account of their less prosperous circumstances and the want of adequate facilities in the past to receive education. It was the prayer of the Ealava Members at the last session that they should be accorded special concessions, as were held out to the Mahomedans in British India. He regretted that the same prayer had to be repeated in the present session also. The strict rules as to qualifications for appointments should be relaxed to some extent in the case of Ealavas, and among applicants of equal qualifications, the Ealavas should be preferred. He said that, according to the last Census, a sixth of the whole population of the State, 18 per cent of the literates and 6 per cent of the English educated people, were Ealavas, and, if any of these circumstances had received consideration in the matter of giving appointments,

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